

439 The modern position is quite different. Each village still produces almost all its own food, but very considerable quantities of clothing, metal utensils, and tools are imported, in addition to salt, medicines, and ornaments. All the men and some of the women wear cloth. Every man possesses at least one loin-cloth, [651] a hoe, and an axe, and he must pay an annual tax of 12s. with an additional 2s. for every wife after the first. These essential expenses are met by the sale of produce and labour. Rungwe district is one of the main sources of food for the nearby Lupa gold-fields, while its native-grown coffee is sold on the London market. In 1936 produce to the value of some £24,000¹ was sold from Rungwe district to the outside world, and considerable quantities of produce were also sold within the district to Government officials, missionaries, traders, and their servants. At the same time an exchange of different types of produce, particularly of rice from the plains for ground-nuts from the hills, is developing, and markets flourish at several centres.

441 Trade is in the hands of Indians and Swahili settled in the Government station, Tukuyu, the military station, Masoko, and 443 the Lake-shore port, Mwaya. These traders employ Nyakyusa agents on a commission basis, to sell their goods and bring in produce; and there are many small shops scattered through the district, where commercially-minded Nyakyusa sell cloth, salt, paraffin, matches, hoes, knives, tin dishes, padlocks, soap, and cigarettes; and buy produce. But the shop is not a village centre. In the first place, one shop usually serves several villages; in the second, dependence on trade-goods is not yet so great that shopping close at hand is a necessary convenience, and when a purchase is to be made the buyer often prefers to go to one of the three main trading centres where his choice is greater. There was no sign of a Nyakyusa shop serving as a meeting-place for a village or a group of villages, as does the trading store of the Transkei.² Tukuyu market is indeed a social centre but it attracts custom from all over Rungwe district, not merely from one village or group of villages. Trading thus draws men outside their village; it does not nourish relationships within the village.

445 Employment for wages is the second means of meeting essential expenses, and we estimated that in 1936 approximately

¹ *Vide supra*, p. 16.

² Monica Hunter, *Reaction to Conquest*, p. 336.

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Nyakyusa

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cattle in the district in the 1941 census was about 23 head per taxpayer or 55 head per square mile. Certain land is set aside each year for grazing, where stock is not able to interfere with the produce plots. Compensation for trespass of cattle on cultivated land is only paid among people of the lake shore.

Parts of the land to the west of Tukuyu have been badly eroded by cultivation and over-grazing, and it is only since 1935 that anti-erosion rules have been made to check the tendency for bad cultivation. Since they were brought in, however, the majority of the tribe have become very keen on seeing the effect that well-controlled cultivation has on crops. The following are the Native Authority Rules concerning anti-erosion:—

"Throughout the Rungwa District, all natives shall follow orders regarding cultivation designed to prevent soil erosion as demonstrated and enjoined by the Agricultural Officer.

(a) All ridges and terraces shall be contoured and not follow the slope of the hill.

(b) In the case of cultivation done on the flat and not on ridges or terraces, a large ridge and ditch shall be dug at the top of the plot to remain permanently and be repaired from time to time."

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The Wanyakyusa have never been dependent on outside sources for any of their food, but in their own territory there is no iron for making hoes nor clay for making earthenware pots. The former they were accustomed to get from Ukinga, on the eastern boundary of the district in the Livingstone mountains, and the pots were, and are still, made only by about 500 members of the Wakisi tribe living in a village on the lake shore at the extreme south-western point of the district. The Wakisi are really of Ukinga origin and inhabit the eastern, northern and western shores of Lake Nyasa. They grow no food except cassava, and that only recently, and apart from the one village that makes the pots, their only work is as paddlers, canoe-makers and fishermen. Most of their fish and pots are exchanged for food.

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Since the Tukuyu District is so thickly populated and the inhabitants concentrated, it has been found necessary to create produce markets at comparatively short distances. Transport from these markets, during war-time, has become difficult. The natural outlet for Tukuyu native foodstuffs is the Lupa Goldfields, which lie about 100 miles to the